

THE CHRISTIAN HERALD.

VOL. IV.]

Saturday, March 7, 1818.

[No. 24.]

We are indebted to a friend at Natchez for the following account of a Religious Convention, as interesting as it is novel. It savours much of that enlarged and catholic spirit of the religion of Jesus, which appears to be increasing throughout the Christian world, and is daily exhibiting itself under various forms of united exertion for the advancement of the common cause, as well as by mutual expressions of brotherly love, and by intercommunion and fellowship among ministers and brethren of various denominations, partakers of the "like precious faith" of the Gospel of our common Saviour. While we admit the propriety and the importance of earnestly contending for the faith once delivered to the saints, and acknowledge that every section of the Christian church possesses the right, and without inconsistency cannot relinquish the practice, of maintaining, on all proper occasions, those distinctive principles and views in doctrine, and that order of God's house, which each may consider most scriptural, still we cannot but rejoice to see various denominations stepping out of their respective enclosures, to meet each other on the great highway of Christianity, for the purpose of promoting those important objects, in which they have a common interest. Such union of counsel and of exertion, seems to bring us nearer to the predicted era of concord and brotherly love, when the watchmen on the walls of Zion shall see eye to eye, when there shall be one Lord and his name one throughout the earth.

RELIGIOUS CONVENTION OF CHRISTIAN DENOMINATIONS.

At a meeting of Ministers of the Gospel and Christian brethren of different denominations, convened on the 18th of December, 1817, at Clear Creek Church, near Washington, in the state of Mississippi, pursuant to information publicly given, for the purpose of mutually reciprocating the expressions of Christian friendship, and endeavouring *unitedly* to promote the common interests of the Redeemer's Kingdom; the following Ministers were present:

Rev. David Cooper, Rev. William Montgomery, Rev. James A. Ranaldson, Rev. Daniel Smith, Rev. Laurence Scarborough, Rev. John M. Menefee, Rev. Benjamin Davis, and Rev. Elias Cornelius, *Missionary*, Rev. William M'Mahon.

The Rev. David Cooper was chosen Moderator, and Rev. Elias Cornelius, Secretary.

The Meeting having been opened with divine worship, it was moved and seconded, that all officers of any Christian Church who might be present, be considered as forming a part of this Religious Convention: when it appeared that the following officers of churches were present—

Messrs. John Henderson, Abraham Galtney, Joel Pate, Wm Foster, Wm. Snodgrass.

At request, the Rev. Mr. Montgomery rose to explain the objects of the meeting as originally contemplated by the Rev. Joseph

Bullen and other ministers of the gospel at whose request the appointment had been made. These objects it appeared were in a high degree benevolent, and such as every real friend of Christ, of whatever name, could not but regard with equal concern. It was conceived that in all countries, and particularly in this, where the harvest is *great* and the labourers *few*, there should be as strong a bond of union among the different denominations of Christians as possible. As the grand object is *one*, so their efforts to obtain it should not be weakened by unnecessary divisions. It had long been a desideratum among the good, that practical demonstration should be given to the unbelieving and the ungodly, that however much the followers of Christ might differ upon subjects of smaller moment, they have in fact, a *common interest*—a *common cause*—the cause of virtue and of God. With the view of unitedly and effectually promoting this cause the present meeting had been called; and it was hoped by the help of God it would soon appear that it had not been called in vain.

These sentiments were followed by the most cordial and animated expressions of mutual approbation by the brethren present, who all seemed to partake of the same spirit of love, and to be governed by the same purpose of united efforts for the promotion of true piety and Christian morality.

The Rev. Mr. Bullen having arrived, united in expressing his congratulations on the occasion of the meeting, and explained still further the subjects originally contemplated for discussion, particularly the expediency of an annual meeting of the different denominations of Christians in this country for the purpose of increasing and perpetuating those happy results, which he believed could not fail to be produced by such an extensive concentration of Christian influence and Christian action.

With the design of carrying into execution the important objects of the meeting, it was moved and seconded, that a committee of four persons be appointed, to draw up a number of resolutions expressive of the views and feelings of this meeting, with an address to the disciples of Christ of every denomination; and that they report tomorrow morning at 11 o'clock.

Messrs. Montgomery, Ranaldson, Smith, and Cornelius, were appointed the committee.

Moved and seconded, that divine worship be opened in this place and a sermon delivered to-morrow at 12 o'clock.

After prayer adjourned.

FRIDAY, Dec. 19th.

Met according to adjournment.—Opend the meeting with divine worship.

The committee appointed to prepare a number of resolutions expressive of the views and feelings of this meeting, with an address to Christian professors of every name, reported the following, which were unanimously approved and adopted.

After hearing the report of the committee, public worship was

opened and a sermon delivered by Rev. Elias Cornelius, from Joel III, first clause of the 13th verse.

After divine worship the business of the meeting was again resumed—The expediency of an annual meeting similar to the present, was discussed: whereupon it was resolved, unanimously, that a meeting be holden the third Thursday in November 1818, at Washington, to be entitled "*The Religious Convention of Christian Denominations*;" to be composed of ministers of the gospel in good standing, and *officers* or other official representatives of any Christian church.

Rev. Daniel Smith, Rev. John M. Menefee, and Mr Wm. Snodgrass, were appointed a committee to superintend the printing and distribution of five hundred copies of the minutes, resolutions, and address of this meeting.

Concluded with prayer.

D. COOPER.

RESOLUTIONS.

1. *Resolved unanimously*, That a spirit of Christian affection and unanimity be recommended and encouraged among all Christian denominations.

2. *Resolved*, That it be recommended to Christians of different denominations, to observe the first Monday in every month as a season of united prayer, social or private, for the revival of religion in our land, for the success of the gospel among the heathen, and for the establishment of the Redeemer's Kingdom among all nations.

3. *Resolved*, That the necessity of vital godliness, and of personal and family religion, be generally inculcated and strongly enforced.

4. *Resolved*, That special care and attention should be paid to the promotion of the religious education of the rising generation; and that the utmost vigilance be recommended to prevent the diffusion of infidel principles in the instruction of youth.

5. *Resolved*, That united and vigorous exertions be recommended for the melioration of the morals of society; especially as relates to *intemperance, gambling, profanity, and the abuse of the Sabbath day*.

6. *Resolved*, That general exertions be encouraged for the promotion of Bible Societies, and the distribution of the sacred scriptures.

ADDRESS,

To all who love the Lord Jesus in sincerity and truth.

DEARLY BELOVED BRETHREN,

We are assembled at the present time, as the disciples of one Divine Master. We have laid aside (for the moment, and we trust for ever) all narrow sectarian views and feelings. Our prayers and praises have ascended together to the throne of God. Our hearts,

have glowed with fervent affection for each other, for our Christian brethren of whatever name, and for our common Lord. Our counsels have been combined for the promotion of the Redeemer's kingdom. And hitherto we have been of one heart and soul. Blessed be the Lord for what our eyes this day witness, and what our hearts this day feel.

And now, dear brethren in Christ, we wish to make you all partakers of our joys, of our counsels, and of our exertions. Therefore we have presented you with the foregoing resolutions. And if we mistake not, every heart, warm with the love of Jesus and with zeal for his cause, will give to each of them its explicit and cordial *Amen*. And we might perhaps with propriety content ourselves with simply saying, Ponder these resolves in the fear of God; drink in their spirit, so far as it is the spirit of Christ; and let the fruits of that spirit appear in your lives. But, brethren, our feelings will not stop here. We should struggle in vain to repress them. Permit us then to pour into your sympathetic bosoms our whole heart and soul.

Too long have the professed disciples of Jesus of different denominations, stood at an awful distance from each other. Cruel jealousies and suspicions have rankled in too many of their bosoms. Bickerings and strifes have marred too much of their social intercourse. And even the sacred desk (tears and blushes should cover our faces at the confession) even the sacred desk has sounded forth the voice of unchristian recrimination and rebuke. These things ought not so to be. "Behold how good and how pleasant it is for brethren to dwell together in unity." Think of the opprobrium infidels have cast upon the gospel, on account of the shameful contentions of its professors. Remember the declaration of Him we all so dearly love—"Hereby shall all men know that ye are my disciples, if ye have love one to another." Call to mind the testimony obtained by the primitive disciples even from envious heathen, "Behold how these christians love one another."—Listen to still stronger and more endearing motives. Are we not all children of the same heavenly Father, begotten by the same Divine Spirit; thus made partakers of the same holy nature, and by faith united to the same glorious Redeemer. One spirit animates our bosoms, one exalted hope elevates our affections, and one common cause demands our united exertions. Love to the brethren, therefore, if we are Christians, is at once the inherent temper and natural breathing of our hearts, and is the only effectual bond of union.

Disciples of Jesus, we call upon you in the spirit of holy affection, to rally round the standard of the cross. Different denominations of Christians are but different phalanxes of the army of Jehovah of hosts. We call upon you therefore not only to desist from unnatural and doubly destructive warfare among yourselves, but also with holy and united violence to assail the empire of darkness, and with fervent effectual prayer to take the kingdom of heaven by force. United exertion is efficacious exertion. The

faithful and true witness has said, "Where two or three of you shall agree as touching any thing that ye shall ask, *it shall be done unto you.*" Under the sanction of this high authority we recommend a general attendance on the *Monthly Concert of Prayer*, established and observed in every quarter of the globe. On the first Monday of every month, as the orb of day rolls round the world, he sees the men of God in Asia and their heathen converts sending up the voice of supplication to the throne of heaven, in behalf of a fallen world. Passing towards the west, he witnesses the once degraded Hottentot, in the deserts of Africa lifting up his voice and heart to heaven. Then he beholds a volume of incense and the voice of thousands ascending from christianized Europe. Lastly, he hears the fervent prayers of our Atlantic Brethren of every name. And as he descends beyond the western wilderness, he calls on us to add our *Amen*, however feeble, to this grand Concert of Prayer.

And our prayers, brethren, must be accompanied by our *exertions*. Worldliness and vice prevail in our land to a fearful extent. *The god of this world* leads thousands captive.—*Intemperance* first brutalizes, and then destroys its innumerable victims.—*The gambler's nefarious arts* hurry thousands into the depths of poverty and the bottomless abysses of vice.—*Profanity* wages war upon the attributes and glory of Jehovah, and draws down the judgments of God upon the land. While the sabbath of the Lord, dear to every pious heart, is wantonly and impiously profaned. Who then is on the Lord's side? Let him gird his sword upon his thigh, and stand forth against these sons of Belial. Let us be united, energetic, and persevering, and the victory shall be ours. The war we wage is a war of extermination. Let us therefore never return the sword to its scabbard until these heaven-daring vices are driven from this land, to their native abode in the infernal pit.

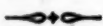
Our grand weapon, both of offence and defence, in these "wars of the Lord," is the volume of Divine truth. The sword of the Spirit is the word of God. Permit us then, Christian brethren, to urge upon your attention the distribution of the sacred scriptures. Is there one family in this Christian land (*and there are thousands*) destitute of a Bible? O tell it not in Gath! There are institutions for the supply of the destitute; but they languish for want of patronage and support. There are Bibles in our depositories; but they remain there from year to year for want of some one to convey them to the houses of the poor. And hence it is that our eyes are pained with the sight of whole families, ignorant almost as the heathen of the great salvation of the gospel.

Beloved brethren, we address you only on one topic more—a topic of the tenderest interest and of vital importance: *'Tis the religious education of children.* Our youth are the rising hope of our churches and of our country. Shall we urge you to read the word of God to your children, and pray with and for them? You do this already, or you have no valid claim to the Christian cha-

rafter. More must be done. The sacred principles of the gospel must be assiduously instilled into their minds, both by precept and example. They must be prudently restrained from frequenting the haunts of frivolous amusement and dissipation. They must be led to the house of God, and taught to reverence the worship and ordinances of the Most High, and above all you must beware how you intrust their education to men of vicious habits and of infidel principles. Under so baleful an influence, the fairest flowers of virtue will wither, droop, and die.

Above all, see that the flame of holy affection and heavenly devotion is kept always burning pure and bright in your own bosoms. Let the same mind be in you which was in Christ Jesus. And by the meekness of wisdom, the patience of hope, and the labour of love, you shall yet obtain a glorious victory over your own remaining corruptions, over the rulers of the darkness of this world, and over the consciences and hearts of thousands of your fellow-men. By these means you shall send up a rich revenue of glory to the throne of God and of the Lamb.

Brethren, our minds and hearts are full; so that we know not where to stop. But we say all in one word—the word of the Apostle: “If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like minded, having the same love, being of one accord, of one mind.”



DOMESTIC MISSIONS.

Nineteenth ANNUAL NARRATIVE of Missionary service directed by the Trustees of the Missionary Society of Connecticut, principally in the year 1817.

[Concluded from page 348.]

On the 24th of September the Rev. Joseph Treat was installed in a pastoral charge at Sharon. He had extended his travels and labours, the preceding year, into Indiana. His primary intention had been to continue in that rising state. Imperious circumstances, however, induced him to abandon such an intention. He returned, partly through Kentucky, and through the southern divisions of Ohio. Near the middle of December he was again on the Connecticut Reserve. The regions which he traversed were missionary ground throughout. He laboured the whole way, as health permitted and opportunities presented. In twenty-five counties of Ohio, which he visited, there were less than forty presbyterian ministers. He found many congregations of people who anxiously wished for the privilege of stated pastors, and who were able and willing to provide for their support, a part of the time. In fifty-seven weeks, (the term of service embraced in this statement) he delivered two hundred and ninety sermons.

At Granville, in the more central parts of Ohio, the Rev. Timothy Harris had a pastoral charge. Only a very small part of

his time could be devoted to missionary employment. The country around was exceedingly destitute. He laboured nine weeks and delivered thirty-six sermons. The people generally were regardless of their obligations to remember and keep holy the Sabbath day. A respect for religious institutions, and a desire to enjoy them steadily, seemed, nevertheless, to increase in proportion to the preaching which could be afforded them. A blessing had evidently attended the few missionary labours performed in those settlements.

In Galliopolis, on the southern border of the state, the Rev. William R. Gould had a pastoral charge. He laboured seventeen weeks, a few of which were spent in Virginia. The settlements were most of them lamentably destitute of religious instruction. He observed serious attention in only a small number of instances. By the people at large little was known, and little was done, on the subject of religion.

Indiana.—Sixty-five weeks were spent, and two hundred and sixty-one sermons delivered by the Rev. Nathan B. Darrow. He had no pastoral charge. His excursions and labours were repeatedly extended into the adjoining Territory of Illinois. Additions to the population were continual and great, though the country was yet thinly settled. Illiterate and enthusiastic preachers were numerous. He was much affected and distressed by observing the extreme ignorance that prevailed—particularly among the first settlers and their children. In every direction, many whole families were to be found without a book of any sort. As might be expected, such were unable to read. Books would, of course, be nearly useless to them until they could be induced to emerge from that benighted condition. Many belonged to the hunting class, and consequently combined extreme indigence with extreme ignorance. Instances frequently occurred, in which those to whom he presented Tracts, desired him to read them, declaring that they could not read them for themselves. In a state of intelligence so low and humiliating, they were prepared to become an easy prey to the assiduity and address of false teachers. But the prospect of improvement was fair and cheering. As the state was passing into the regularity and stability of an independent government, the people of this rougher class were moving off, and the country was receiving accessions of respectable citizens. The inhabitants were growing more sensible of their wants, more attentive to preaching, and more earnest in their solicitations for missionary aid.—The Legislature had greatly honoured itself by enacting laws for the suppression of immorality, and for the encouragement of literature. With the most pleasing emotions he anticipated the period, in which that division of our country would become a delightful portion of Christendom. By his exertions four Bible Societies were formed; three in the state, and one in the territory.

Kentucky.—In the labours of thirty-five weeks, the Rev. Herman Halsey delivered one hundred and twenty-three sermons.

By bodily indisposition he was then constrained, though reluctantly, to relinquish the service. In two counties the people were (a large proportion of them) Roman Catholics. They were consequently, with the exception of a small number, unwilling to hear protestant preaching. They were sufficiently provided with priests of their own order, and, in most of their settlements, with places for worship. Presbyterian churches were few and small. Many of them had not preaching oftener than two or three times in a year. Where he laboured, congregations on the Sabbath were usually large, and the demeanor of the people who attended commendable. The thinness of the population, in general, placed the people so far apart, that on other days, great numbers could not be collected. Some were found who prized the preaching of the gospel as one of the most precious privileges, and mourned as they beheld the desolations of Zion. Sectarian prejudices had been deep rooted and strong, though it was understood that, in many respectable places, their violence had begun to abate. A thin population, a mixture of discordant denominations, and only a very small number of truly pious persons, were discouraging circumstances. Notwithstanding such difficulties, however, the prospects of that distant region were, on the whole, brightening. Bible and Tract Societies were forming with a probability of doing much good. By a considerable and worthy class of the people, Missionaries were most cordially and hospitably received. It was his pleasure, and he felt it his duty to testify, that the blessings of many rested on that Society whose benevolence had sent them the preaching of Divine truth.

The Rev. Stephen Mason laboured in twenty-two counties of that state, and delivered one hundred and sixty-eight sermons. It was the custom of the people not to expect but one sermon in a day. Religious exercises began at noon. A few instances appeared of serious impression and of hopeful conversion, but no great revivals were experienced within his observation. The fashion of infidelity was fast declining. The population, though in many parts thin and scattered, was continually increasing. Concerning the state of society, the kind reception of Missionaries, the urgent necessity of many more labourers in that vast field, and the prospects of the happiest results, his accounts were in perfect agreement with those of Mr. Halsey. Neither of these Missionaries had a pastoral charge.

Missouri.—This Territory has opened a boundless field. The Rev. Timothy Flint, laboured in it the past year. He had no pastoral charge. His services extended from the Forks to settlements more than one hundred miles up the river Missouri. To him it appeared as if no missionary station in the United States could be more interesting. The soil and climate were inviting. Beyond example the inhabitants were multiplying by arrivals from almost every section of the Union. At no very distant period it would, in human view, be central to the civilized population of North America. The effects of civilization and Christianity there

must, of course, be great and happy. It was obviously of immense importance, that a region, which, by its situation, would sooner or later have a commanding influence over a vast portion of the continent, be furnished with means of mingling the most correct religious institutions with its earliest habits. A prevailing desire was manifested in a number of places for the Bible and preaching. There, as in other quarters, the new settlers were unable to furnish themselves with the enjoyment of religious advantages. Multitudes were indisposed and careless. The consequences were natural. Not a whole Bible could be found in one family of ten, over an extensive tract; and of the emigrants who pass, on an average of perhaps one hundred in a day through the town of St. Charles, not one family in fifty carries a Bible. This inability, however, and this indifference could not, he trusted, be evils of long continuance. He had already distributed five hundred Bibles among the needy. He hoped, likewise, to be constantly supplied, by Bible Societies and other charitable institutions, with means of distributing much greater numbers.

The travels and labours of the Rev. Salmon Giddings, were extended over a larger space than those of Mr. Flint. He had no pastoral charge. He repeatedly came over into the Illinois Territory, continuing his labours several weeks. A part of the year he was employed in the instruction of a school at St. Louis. During that period, however, his preaching on the Lord's day was not intermitted, and in several instances he made short missionary excursions. In a few settlements he observed a considerable reformation. The prospect of success in charitable exertions grew more flattering. He had the pleasure of seeing the people more attentive to divine things, and more anxious to enjoy the regular preaching and privileges of the gospel. He either formed, or assisted in forming, a number of churches, and found it no small consolation to behold them rising in the wilderness. French Bibles and Testaments, and several hundred copies of the scriptures in English, which he distributed, were received with gratitude and read with attention. A large proportion of the French population were unable to read. Many of those who could not read would assemble and hear the reading of God's word by those who were able. On the whole, there was much encouragement to go onward in this work of the Lord. He trusted that the salutary fruits of missionary labour, already performed in that far distant region, would be visible in ages to come. By a very severe and dangerous sickness, his public duties were for a time entirely suspended.

East Tennessee.—Twenty six weeks (five of them in Virginia) were spent by the Rev. Cyrus Kingsbury. He had never a pastoral charge.

His reception was every where kind and hospitable. He distributed numerous Bibles and Tracts, which were thankfully accepted. The desolations of Zion were extensive and affecting. Many were unable even to read. Errors abounded. Intelligent

preachers of evangelical truth were few, and were embarrassed by very trying discouragements. The neglect of early education appeared to have done much in preparing the way for this deplorable condition of the people. He perceived no rational prospect of reviving the interests of true religion, but through the exertions of missionary, and other benevolent Societies. In several places, nevertheless, people were becoming more sensible that the privileges of religious, and moral, and literary instruction, deserved to be held in high estimation, especially as they must affect the true interests of the rising generation. He was himself very deeply impressed with the importance of opening some way into those destitute regions for the introduction of such school masters and instructors of youth as would be strictly moral and pious. He also was convinced that in many places the people would afford sufficient encouragement to such ministers as might be found willing to combine the duties of the pastoral office, as far as practicable, with those of instructing their children and young people in the rudiments of literature and science. Having closed the services assigned him by the Trustees, he proceeded to the country of the Cherokee Indians. With a hope of promoting the temporal and everlasting welfare of those perishing heathens, he continues to labour under an appointment from the American Board of Commissioners for Foreign Missions.

In addition to the persons named in this narrative, the following hold commissions to act as Missionaries, and it is supposed are now labouring in the service of the Society. No communications have been received from them since they entered their respective fields. The Rev. Amos. Chase, in the north-west part of Pennsylvania. The Rev. Erastus Ripley, in Pennsylvania and Ohio. The Rev. Messrs. Elinu Mason, and William Williams, in New-Connecticut. The Rev. Messrs. Elias Cornelius, and Samuel Royce, in Louisiana.



ELEVENTH REPORT OF THE AFRICAN INSTITUTION.

[Concluded from page 356.]

STATE OF WESTERN AFRICA.

Slave Trade.

The subscribers were informed in the last report, that Dr. Hogan had gone out as Chief Justice to Sierra Leone; and the Directors expressed their persuasion that he was anxiously disposed to further the objects of the Institution. In this hope they have not been disappointed. By intelligence received from that able and enlightened friend to the African race, it appears that he arrived at Sierra Leone early in 1816; and that in the short space of six months, he had, in the discharge of his official duty, rescued from the miseries of a hopeless bondage, and placed in a state of freedom and comparative happiness, more than 1500 of our fellow creatures. He had been most assiduously engaged in the investi-

gation of the slave causes, which had come before him ; and early in the month of October last, had already decided twenty-two of those causes. But of all these, only one vessel was restored to her owners ; and even on that case, the Chief Justice entertained great doubts whether she, too, ought not to have been condemned.

The slaves, Dr. Hogan observes, who have been released in consequence of his decisions, bear, (though upwards of 1500) but a very insignificant proportion to those who have been carried off into slavery within the same period. When the Colonial Brig returned to Sierra Leone, some months ago, she had previously, but ineffectually, chased three vessels from the Havanna full of Negroes, off Cape Mount ; and certain intelligence had subsequently been received at the Colony, of four other vessels having arrived at Cape Mount and at the Gallinas, for slaves. From every quarter, on every side of Sierra Leone, authentic accounts had been received there of slave ships carrying off their wretched cargoes in the greatest numbers and misery.

The river Gambia alone, it seems, along the whole of that part of the coast of Africa, with the exception, perhaps, of the immediate vicinity of Sierra Leone, had been successfully purged of these traffickers in human flesh. Four of the cases which have already been mentioned as decided by Dr. Hogan, and one of those waiting for his adjudication, were from that river.

It appears that even the Portuguese, now that some more effectual regulations have been adopted by the Government of the Brazils, to prevent its subjects from carrying on the Slave Trade to the northward of the line, look to the frauds and forgeries of the Havana to cover them from confiscation, in their evasion of the orders of their own government, and in their criminal violation of its treaty with Great Britain. One case of this description had some months ago, come before the Chief Justice of Sierra Leone ; and generally, the Portuguese brought into that port made no secret of its being the intention of their owners at Bahia to resort to this fraudulent mode of carrying on their prohibited traffic at Whidah, Popo, and Onim ; the slaves obtained south of the line not being held, as they alleged, in equal estimation with the slaves procured at those places.

If the immunity of the Spanish flag from visitation and search, when employed in covering Portuguese, French, American and even British property embarked in the Slave Trade, should be recognized, it is obvious with what facility the British abolition acts may be rendered a dead letter ; and the abandonment or restriction of the Slave Trade, by other nations, a perfect mockery of the feelings of humanity—a mere idle, ostentatious, and delusive parade of regard to the claims of liberality and justice.

It would indeed, be a most mortifying reflection, if after all the efforts made by this nation for the total abolition of this detestable traffic, British officers and seaman were constrained to look tamely on, whilst the felons of their own nation, and the pirates of their pirate-like slave dealers of other countries, could securely prose-

cute their nefarious practices ; and cover themselves from penalty or prosecution by a flag fraudently assumed, and no less fraudulently granted to them. Yet this must be the unquestionable result, if no international regulations are adopted for visiting, even in time of peace, vessels under whatever flag, which may be engaged in the Slave Trade.

In the case of Spain, the evil is one of peculiar aggravation ; for the sovereign of that country has no territory, nor even any footing on the whole line of the coast of Africa. Great Britain, on the contrary, has established numerous settlements on the northern part of it ; and where she does not claim dominion, exercises a right of superintendence over her various subjects, who are spread in great numbers along the whole western coast of Northern Africa.

Vessels under the Spanish flag have no object in visiting these parts, but to carry on a trade in slaves ; and as a participation in that traffic has been declared felony in British subjects, and as it can scarcely be carried on any where on the north-western coast of Africa without their agency, immediate or remote, such regulations appear, in the case of Spain, to be most imperiously called for.

The institution will not fail to continue its utmost exertions for the removal of these enormous evils.

COLONY OF SIERRA LEONE.

With respect to the state of the colony of Sierra Leone, the Chief Justice makes the following very striking remarks :—

“ I have always thought, that in the infancy of such a settlement, the certainty of its striking a deep root was the most important point, and ought to be the main consideration. The little vicissitudes of occasional blight or partial bloom, if they do not materially affect the vitality of the trunk, are scarcely ever worthy of the attention of a statesman, who wishes to legislate for a lengthened series of generations, and to provide for the interests of a remote posterity. I compassionate the weakness, therefore, that can dwell with emphasis on the minute fractions of good or of evil, which may have resulted from any particular system of measures at such a period of prematurity. For my own part I am perfectly satisfied to find a solid foundation of British pre-eminence, and of African civilization, laid here within the short space of one quarter of a century. A population of 10,000 free men collected on one spot so favourably situated, and guided and governed with a view to such noble and ennobling objects, forms too grand a stride in the moral march of human affairs, not to fix the attention of an enlightened observer, and cast into the shade every lesser consideration. When it is remembered, besides, that the numbers now actually in a course of intellectual cultivation, in the various schools and public institutions in this colony, exceed 1000, you will do justice to the feeling that leads me to the indulgence of prospective rather than of retrospective views ; to a calm

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and encouraging anticipation of the future, in preference to a captious discussion of the past; to a settled, firm, and immovable conviction, that the good or evil management of former times can have no other effect, in the revival of contentious questions respecting it, than to create disunion between the otherwise concurrent advocates of the common cause. I take this colony, therefore, as it is; and, looking steadily to the great objects which it was from its first settlement intended to promote, am WELL CONTENT.

“There is no doubt much, very much, to deplore, on the score of religion, on the score of morals, on the score of manners, or of the social tact, as derived from both religion and morals; on the score of depraved, but inveterate habits, and of lingering barbarism, and tardy improvement: yet I distinctly perceive all the principal elements of social order and effectual civilization in existence and vigour; requiring only the care of a skilful hand to mould them into form, and to collect from them, in that state, the early fruits of a successful and rapid cultivation.”

It is with the deepest regret that the Directors have, within these few days, received intelligence that the able and upright magistrate who expressed these sentiments is now no more. His loss to the colony cannot be too much lamented.

FUNDS.

The Directors must again appeal, and they trust not without effect, to the liberality of the British public, in behalf of a cause in which the nation has so frequently and unequivocally testified its deep interest—an appeal which, notwithstanding all the obloquy that has been so largely and unjustly heaped on the institution, they are disposed to believe will not be in vain. Let our own suffering countrymen be the first objects of a Briton's consideration; but let him not forget the duty which is owing, and which he is nationally pledged to discharge, towards his brethren of Africa; and let him also recollect, that a comparatively trifling sum will enable the institution to go on in its great work of extending civilization, and spreading light and information upon that extensive continent.

FROM THE MISSOURI.

In a letter, lately received from the Rev. John Matthews at St. Charles, dated December 25th, we were informed of the constitution of a Presbytery in the Missouri Territory, formed agreeably to a resolution of the Synod of Tennessee. This is good news. May the desert soon rejoice and blossom as the rose. Some additional information is found in the following

Extract of a Letter from the Rev. Salmon Giddings, at St. Louis, Missouri Territory, to the Editor, dated January 17th, 1818.

“For several weeks after receiving your paper, I was confined to my room: I was indeed brought to the borders of the grave. It has pleased a holy and righteous God to restore me; and I hope

that he will make me useful among his people. So soon as my health would permit, I met with the people for the purpose of forming a Church in this place. The desirable object was effected on the 15th of November last, and the sacrament of the Lord's supper was administered on the 23d instant, for the first time, in the church. It is no small satisfaction to me to behold a branch of that vine, which beareth fruit unto eternal life, planted here, where wickedness abounds and a free scope is given to the licentious passions and vile imaginations of the depraved heart. Immediately after, I went into some of the southern counties, and commenced the formation of a church about forty miles southwest of this place; but, on account of the severity of the weather, did not complete its organization, but deferred it till April next.

"Through a great proportion of this country, there is an increased attention to religion. The people appear more anxious to hear the word of God preached, and to enjoy the means of grace. When I came to the country, in April, 1816, there was not a Presbyterian church nor clergyman in the territory. Now, there are four regularly organized churches and four clergymen. We met on the 18th of December, according to appointment of Synod, and constituted a Presbytery, known by the name of "Missouri Presbytery." We prepared an address, which will be published, probably next week, in the Missouri Gazette printed at this place. I mention these things, as you may not have heard them, and as they may afford satisfaction to you and the friends of Zion; and that thus you and we, who are labouring in this hitherto neglected part of the vineyard, may rejoice together that our labour is not in vain in the Lord."

[*Chil. Rec.*]

GRACIOUS ANSWER TO PERSEVERING PRAYER.

The information contained in the following extract of a Letter from the Rev. Thomas Hoge of Washington County, Pa. to the Editor, dated the 2d instant, is calculated to encourage praying societies, to persevere in humble, fervent supplication for the rich effusion of Divine grace, even though, for the present, they are not favoured with any visible tokens of the mighty power of the Holy Spirit in the midst of them.

"Within the last 9 months, a very considerable attention to divine things has appeared in this congregation, (Upper Ten Mile.) In the beginning of last summer, it appeared that in one small section of the congregation, several individuals were under deep convictions. About three years before that time, a few in that very corner of the congregation, had agreed to meet once a week for prayer and praise; and covenanted at the same time with God and each other, that they would continue to meet for these exercises, though there might be but two persons to lead in them. And indeed, this was often the case afterwards, and frequently those who attended were so few in number, that they were ready to give it

up in despair, and to cry out, "Is the mercy of the Lord clean gone for ever—will he be favourable no more? Hath the Lord forgotten to be gracious—hath he in anger shut up his tender mercy?" Thus it continued till the beginning of last summer, when God showed himself "to be indeed a hearer of prayer." The place where the small society usually met for prayer, was in a school house. Formerly a corner of the house would contain those who met; now it was filled to overflowing. A most solemn attention pervaded these meetings: and at public meetings, which they had every second Sabbath, the people heard as for eternity.

"I shall only add, that on the communion occasion in the fall, three adults were baptized, and twelve or fourteen persons were admitted to the ordinance of the supper for the first time. The work is evidently progressing, and extending through other parts of the congregation. Praying societies have been established; and there is scarcely a night in the week in which there is not a meeting for prayer and praise in some part of the congregation."

[*ibid.*]

(FOR THE CHRISTIAN HERALD.)

SUNDAY SCHOOLS.

Report of the Managers of the Sunday School Society of the Reformed Dutch Church in the city of New-Brunswick, N. J.

To the Christian as well as to the philanthropist it is matter of delight to witness the prosperity of institutions calculated to meliorate the state of society, and especially of such as tend to improve the situation of the more destitute classes of mankind. It is among the indigent, who from their condition are deprived not only of the comforts of life, but of its necessities and of the means of instruction, that vice makes its greatest inroads. Crime is most frequently the concomitant of ignorance; and hence the value and importance of disseminating useful instruction. To promote this object, and more especially to inculcate the truths of religion; to instil into the young and tender mind a suitable sense of the promises and rewards of the gospel; the institution of Sabbath Schools has, we humbly hope, in some good degree contributed. The little trembling mendicant, whose famished and tattered appearance bespeak his wretchedness, is taught that he may be decent and respected, though in the vale of poverty; and his desponding countenance is brightened by the cheering prospect which the proffered instruction in useful knowledge, and the consequent improvement of his condition, present to his view. In the discharge of their duty at this time, the board of managers of the Sabbath School Society of the Reformed Dutch Church in New-Brunswick, congratulate its patrons on the success which has thus far attended their exertions. The School was organized in the month of December, 1816, at a meeting of a number of ladies belonging to the Dutch Reformed Congregation in this

city, and has been continued regularly to the present time. The scholars are composed principally of the children of the poor, who have not wherewith to procure instruction, and of blacks of any age. The number at present on the books of the managers is *ninety-six*. They are instructed in the alphabet, in spelling, in reading the Bible, and in committing to memory sacred hymns, the Helenbrook and Mother's Catechisms, and portions of Scripture. Some of these little wanderers who have been taken from the streets, and from a habitual profanation of the Sabbath, have exhibited in a few months marks of rapid improvement. There are instances of some of them, eight years of age, who when they entered the school knew not a letter of the alphabet, that now begin to read, and can repeat from recollection, a number of Watts' hymns, and the Mother's Catechism. Many people of colour have been so far instructed as to enable them to read for themselves those great truths which proclaim the glad tidings of salvation, and liberty to the captive.

The benefits already experienced from the institution, are, the managers confidently trust, a guarantee of its future support from its friends, and that these by their liberality, will continue to second its efforts. The effusions of many a grateful heart will hereafter constitute for the patrons of the needy a noble reward,

The Treasurer of the American Bible Society has acknowledged the receipt of the following contributions in February, 1813—viz.:

From the Rockland Bible Society, N. Y. 50 dollars; the Schenectady Fem. Aux. B. S. (N. Y.) 75 dollars; the Xenia Aux. B. S., Ohio, 200 dollars; the Fem. Aux. B. S. of Baltimore, Md., 250 dollars; the Pittsburgh B. S. (Pa.) 200 dollars; the Young Men's Western B. S. (Pa.) 100 dollars; the B. S. of Lexington, Virginia, 200 dollars; the Saratoga B. S. (N. Y.) 184 dollars; the Aux. B. S. of Bergen, N. J. 66 dollars; the Abingdon B. S. Va., 111 dollars; from the Ladies of the Brick Presbyterian Church, N. Y. to constitute the Rev. Gardiner Spring, a *Director for life*, 150 dollars; and thirty dollars each, to constitute the following Ministers *Members for life*, viz.: Rev. Dr. Ezra Ripley, by the Ladies in his congregation; Rev. W. M'Murray, by ladies of the Dutch Reformed Church at Rhinebeck, N. Y.; Rev. Bailey Loring, by ladies in Andover, Mass.; Rev. Joseph Hopkins, and Rev. Thomas Morrill, by the Fem. Aux. B. S. of Middlebury, Vermont; Rev. John Ellis, by the females of the Congregation of Mechanicville, S. C.; Rev. Alex. Bullions, by the Cambridge Juvenile B. S., Washington co., N. Y.; Rev. Wm. Axtell, by a few friends in his congregation at Geneva, N. Y. Rev. Abel Flint, by a few individuals of the South Ecclesiastical Society in Hartford, Conn.; Rev. Dr. Nath. Emmons, by the ladies in Franklin, Mass.: also 30 dollars from Rev. Joseph Carr, of Alleghany co. Penn., and 30 dollars from Mathew Skilton, of Boston, to constitute themselves *Members for life*:—Collections in St. Clair congregation 22 dollars; and collections in the 2d Ward of the city of New-York, 39 dollars.

New-York, 4th March, 1813.

* * The Treasurer earnestly solicits those gentlemen in this city who still hold subscription lists and monies for the American Bible Society, to return them to him as soon as convenient, that they may be embraced in the account of receipts for the current year, now nearly expiring.

RICHARD VARICK, Treasurer.